THE ERICAN SSIANIC WISH RTERLY

60th Year • Number 4 • Fall 1975

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THE AMERICAN MESSIANIC JEWISH QUARTERLY

Published quarterly by the Messianic Jewish Alliance of America
3841 West Lawrence Avenue, Chicago, Illinois 60625

Yearly Subscription $1.00 Single Copies 25¢

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The Messianic Jewish Alliance of America, Inc.
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Rev. Lawrence J. Rich—*General Secretary*

The viewpoints expressed by the authors of articles in *The American Messianic Jewish Quarterly* do not necessarily represent the position of the Messianic Jewish Alliance of America.

Our Needs

We invite the prayerful cooperation of the Lord's people in supporting our work:

1. Aid in the education of Messianic Jewish Believers.
2. Relief of Messianic Jewish Believers in need, both at home and abroad.
3. Literature: The preparation of suitable literature and its distribution among Jews and Christians.

Basis of Support

Having no resources of our own, we depend entirely upon the voluntary contributions of Christian people. Make checks payable to the Messianic Jewish Alliance of America. Send all donations to the Messianic Jewish Alliance, 3481 W. Lawrence Ave., Chicago, Illinois 60625.

Form of Bequest

"I give and bequeath to the Messianic Jewish Alliance of America, incorporated, July 24, 1917, under the laws of the State of Illinois, the sum of _____ dollars, to be applied for the uses and purposes and said corporation."

MESSIAH '75 IN RETROSPECT

Editor

A FEW MONTHS have passed by since we gathered at Messiah College and decided to change our name from HCA to MJA but echoes will continue for the months and perhaps for the years to come.

Those of our readers who also subscribe to *Eternity* will have read in the September issue, the lead article by Robert C. Coote, entitled, "How Kosher Can Christianity Get?" "Messianic Judaism Means Never Having to say You're Gentile."

Mr. Coote wonders, *"A Christian Congregation listed in the Yellow Pages under 'Synagogues?' Yes, in Cincinnati, Philadelphia, and Washington."* He is amazed that we had *"a 'Deeper Life' conference without a Sunday service, instead, the major worship was on Friday night."* He reports of our change of name from HCA to MJA and gives a historical outline of the separation that took place between Jewish believers in Jesus and the Jewish community. These two major events he sees in the Jewish believers in Jesus escaping to Pella when Titus set siege to Jerusalem in 68-70 A.D., thus not participating actively in the defense of Jerusalem, since they had the prophecy of Messiah Jesus that Jerusalem and the Temple will be destroyed anyhow. The other event that contributed to the separation was the Bar Kokhba incident. Simon Bar Kosiba began his fight to liberate the Jews and Jerusalem in about 132 A.D. Jewish believers in Jesus joined him. When he was proclaimed by the Rabbis, especially R. Akiba, as Messiah, and the Rabbis changed his name to Bar Kokhba, meaning the Star promised in Numbers 24:17 the believers in Jesus-Yeshua separated from him. Bar Kosiba began to persecute them ordering his followers to put them to death, thus completing the separation.

The author then goes over to discuss the problems of Missions to Jews and states that Jewish Missions "appear to be alien to the Jewish community." This brings him to list seven criticisms against some of the things he saw at "MESSIAH '75."

1. The problem of emotionalism.

Our stress of Jewishness may be

likened to the call "Black is beautiful" (but see Rom. 11:26.)
2. The theological gap. We did not deal with deep theological questions and problems only with Messianic Prophecy (but note Matthew 11:25 ff).
3. Our lack of humility of daring something new and not following in the steps of the great old theologians (level same against Apostles).
4. Some pastors of Messianic congregations use the term "rabbi" or possibly are addressed as rabbi. (I don't know of anyone calling himself by that title, but sometimes we are addressed in this way and often we do not know how to react.) To a large degree it is a semantic problem, for the term "rabbi" denotes now more a pastor who is Jewish (unlike the Irishman who applied for a job at the zoo and was asked "What is rabies and what you do about it?" whose answer was, "Rabies is a Jewish priest and you can do nothing about it").
5. There is also fear of incipient anti-Gentilism. (Does a man who wants to remain a male therefore become anti-woman? Do we by desiring to remain what we are, Jewish, therefore become anti-Gentiles?)
6. By using Yeshua the Hebrew name for Jesus "it just prolongs the guessing," i.e., the Jewish person we witness to, does not know immediately about whom we are speaking. (But when we use Jesus and the Jewish person thinks that we speak of the Gentile god or gods is this a clearer picture, or is this truly what we want to convey to the Jewish person?)
7. We are showing an overt Alliance with Israel, even raising money for the benefit of "LET ISRAEL LIVE!" (Well, we are not going as far as Jesus Yeshua went weeping for Israel (Luke 19:41) or the Apostle Paul who wanted to be "anathema, accursed from Messiah for the sake of Israel, his brethren and the brethren of the Lord after the flesh" Romans 9:1-5).

Mr. Coote cannot hide his sympathy and admiration for us, nevertheless, and concludes:

> Four to five hundred young Messianic Jews went home convinced that the pillar of fire was moving ahead, showing the way to open the Jewish community to the sound of the gospel.
>
> If in less than five years, a handful of Jews for Jesus can let the whole country know that a Jew can be a Christian (follower of Messiah), and if Manny Brotman can build a Messianic synagogue in Washington, D.C., not on young dropouts from the drug culture, but on Jewish professionals and government officials, and if the "LAMB" and the Jews for Jesus "LIBERATED WAILING WALL" can teach the Gentile church to sing Messiah's praises with a Jewish heartbeat, well, it just may be that a new day for Jewish evangelism and Jewish Gentile oneness in Christ (Messiah) is dawning after 2,000 years of darkness. Selah!

Thank you *Eternity* and thank you dear Brother Coote!

Prior even to the article in *Eternity* we had a long letter written by a Jewish believer in Jesus which she entitled, "In Retrospect: Conservatism — at What Cost? Messianism — Quo Vadis?" The author, Rachel Pisarek, tells us that she had never attended any Hebrew Christian Alliance Conference and never joined "but this year it was different. Somehow, I was constrained to do so. I attended the conference, and here is my assessment:"

Rachel Pisarek found that, "Instead of strengthening Hebrew

Christians and those striving with them . . . you have demonstrated in no uncertain terms . . . your desire to lead them back to the Jewish way of living; (choosing the wrong name!), not one referral to the Epistles . . . not one hymn . . . to tell that 'the soul which on Jesus doth lean for repose, I'll never, no never desert to his foes!' "

She also found it was "no testimony either to the Jew, nor to the church of God . . . a drop of $7,500 was ceremoniously cast into the Israel bucket. Can Israel be bribed?" She upon this quotes from Hebrews 5:12, Exod. 25:9, Colossians 2:8, Zech. 4:6 and Heb. 13:13.

She accuses us that "You are refusing the advice of the elders . . . those elders, tested and tried, . . . but now you young hawks would none of it," and quotes Galatians 3:2-3.

She rebukes us that "Making a show of your tradition you actually lead back young believers to the fallacy of Judaism . . . Blind leaders of the blind, have you not heard the exhortation to come out from among them and be ye separate?" then quotes Ephesians 4:24.

She then moans: "If Christ tarries, it is the new generation that will be here when we'll be gone, how can we teach the young hawk to fly if we withdraw ourselves . . . ?"

Reply by Editor Pro Tem

On July 19, 1975, I have written the following reply:

Dear Sister in the Messiah, Rachel Pisarek,

Thank you for your good letter of July 7 which was forwarded to me as I am the temporary editor of the *Quarterly*. The fact that you took the time to write . . . shows your great interest for the Lord's work in general and for that of the MJA in particular, and I sympathize with you wholeheartedly. Nevertheless, it seems to me that something went wrong with all of us. We apparently did not communicate well, and perhaps you, yourself, came with preconceived criticism.

As far as I can see, nothing has changed in our statement of faith in the Messiah Jesus, in the Scriptures, or in theology. True, we have changed the name and now instead of Christ we use *Messiah*, which probably you used anyhow in witnessing to Jewish people. Instead of Christian, we use *Messianic* which have exactly the same meaning, the former derived from the Greek CHRISTOS meaning *anointed*, the latter derived from Hebrew, meaning *anointed*. That the young Jewish believers in Jesus and some of the older ones, prefer the terminology derived from Hebrew, is not apostasy.

Praise God for the old beloved hymns, *What a Friend, The Soul That on Jesus, The Old Rugged Cross*, and other precious hymns, but what did the poor Apostles do who did not have these precious hymns? Of course they chanted Psalms and so did we!

Why is it so terrible to chant and sing Psalms and other verses from the Old and New Testaments instead of hymns? Even the Jewish songs were sang in identification with our people who recently lost six million, more than one third of our people, in the gas chambers of Europe, and now they are threatened again in their own Land and in Soviet Russia.

The $7,500 were a gift to our brothers after the flesh. Jesus wept for His people, the Jews, in Luke 19:41, Paul was willing to be *anathema* accursed from Christ on behalf of his brethren, the Jews in Romans 9:1-5. We showed that we were willing to open our pockets on behalf of them. I am sure it is too little for Israel's task, but definitely not too much . . .

In the Lord Jesus (Yeshua)
The Messiah
Rachmiel Frydland

Yarmulka—Head Covering for Men?

How come Christian men worship with head uncovered, while religious Jews cover their head at worship and some at all times?

Perhaps we should add another question: Why do both orthodox Jews and pious Christians insist that women should cover their heads?

To answer the second question first; it is pointed out in the Jewish Talmud that it was only the woman suspected of adultery that had her head uncovered, "And the priest shall set the woman before the LORD, and uncover the woman's head . . ." (Numbers 5:19). Moreover, the talmudic principle was that "A woman's hair is considered nudity." This principle is reflected by the Apostle in 1 Corinthians 11:5-6, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." In other words, woman's hair should not be seen by the opposite sex.

Man is different. He has short hair by nature i.e., by custom of the Apostle's days, therefore he needs not cover his hair, or his head. Apparently it was also Jewish custom for men to pray with head uncovered. It was different with the priests in the Temple: We read in Ezekiel 44:15-18, "But the priests, the Levites . . . they come near Me to minister . . . They shall have linen bonnets upon their heads." The priests ministered in the Temple with heads covered, which did not obligate the common Israelite. It was Greek and Roman custom to honor the head by uncovering it. The covered head was a sign of subjection, implied in 1 Cor. 11:7.

The Apostle's reasons for man's uncovered head are threefold:

1. It was the custom of the then civilized world, and we are not to be revolutionaries in this sense to change accepted customs.
2. Men wear short hair by custom, hence the reason of head covering for women, because of hair nudity, does not apply to men.
3. The common reason that head covering implies subjection, does not apply to men, since he is the head of the house and should show it.

Thus far, all is clear, however, within two decades of the Apostle's letter, the Temple in Jerusalem was destroyed. The priests no longer could serve in the Temple with heads covered. Very soon prayer took the place of the Temple service, the rabbis finding a hint and support in Hosea 14:2, translating the last part of the verse, "so we will render (instead of) calves, (the prayers) of our lips" (compare Hebrews 12:15). Within a century we find the great Rabbi Abba (called Rab for short), that he when praying covered his head with a shawl (possibly the prayer shawl), an example which others followed immediately. The priests covered their heads at the Temple services, the Seraphim covered their faces in Isaiah 6, in humility and subjection to God, (as Jewish interpreters understood it), so now Rab and his followers cover their heads when they stand in awe before God.

The next step followed: Since head covering is an indication of our subjection and humility before God, why not cover the head at all times. It started with a strange incident recorded in the Talmud, tractate Sabbath 156:b:

> Rabbin Nahman bar Yitzhak's mother was the one to whom the Chaldean astrologers foretold that her son would be a thief. Upon this she did not permit him to walk with uncovered head, for she said to him: "Cover your head so that you may have the fear of Heaven (i.e., of God in Heaven) and pray for mercy."

The astrologers' prediction did not come to pass and now every religious Jew covers his head so that he

may show his fear and subjection to God. The head cover was made in the shape of a *kipah,* the dome of Heaven, to stress the point.

Is it a sin to cover one's head? This was not the point of the Apostle. He wanted his followers and the followers of Messiah not to be rebels against accepted custom. Jewish custom now is to cover the head and Paul's principle is well known: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Galatians 5:6). In the same way we can say, neither head covering or non-covering. If it is your custom to cover the head keep on the same way, for it does not avail to salvation, neither are you closer to God by uncovering the head, for "God looketh upon the heart."

Introducing Our Executives . . .

Mr. Alvin Adler, our vice-president, came to know the Lord Yeshua the Messiah through the ministry and witness of his wife, Ruth Adler. He opposed her for five years and persecuted her for her faith in Messiah. Then, Br. Adler says, "the Lord began to work in my heart and on a Friday night I could resist no longer. Br. Chernoff had been witnessing to me and my wife showed me so much love in spite of my persecutions, that I had to reconsider my ways."

It came about in this way. Br. Adler was on business. He came to a home to make a sale but found that he was speechless and so he rushed home. He found his wife Ruth at home knowing well that this was the time when she was usually at the meeting of Messianic believers. He asked her the reason as to why she was home and she told him that she had no one to take her to the meeting. He agreed to take his wife and when he came there he sat as glued to his seat. There he saw Br. Chernoff whom he used to revile and despise, but now when the invitation was given, Br. Adler says, "I could resist no longer and went forward to cry out my heart in repentance of my sins." Thus Br. Adler joined with the Jewish believers of Cincinnati to work and witness for the Lord Yeshua the Messiah.

Br. Adler is marketing specialist for the NU-SASH Company in Cincinnati. As a highly gifted salesman, our brother has won many trophies and has been national leader of the company for the last 18 years. He, however, gives the glory to God, repeating often, "Without Him I could not have done it. It is the Lord that leads and enables in all things."

My Impressions of Messiah '75

Herb Munce

FIRST of all, I was impressed by a lot of new faces this year, for there were over six hundred registered Messianic believers who attended the Conference. The new faces were a joy to see and a pleasure to meet. They came from Israel, France, Canada, California, Texas, Oregon, Illinois, Kentucky, Indiana, Florida, Pennsylvania, Ohio, New York, Washington, D.C., and Michigan. The loyal and friend-loving Canadians, who blessed us with their love, their presence, their music and songs. The Feldmans from France, the son an excellent guitarist, while the father has made a special study of the Koran. I have asked him to tell us some of the reasons as to why the Arab-Muslim world views Jewry and Christianity so negatively.

It was good to see our oldest brother Mr. Sobel, Dr. Kurt Weiss, Mr. and Mrs. Glass, Mr. and Mrs. Gair and others of our brethren who made so many contributions to the Messianic Jewish Alliance. I realized that since our last Conference in Florida some have gone Home to be with the Savior, the Lord Yeshua, among them Louie Goldstein of Michigan and Victor Buksbazen. Mr. Fred Kendal would surely have been with us were it not for his dependency on a kidney machine to keep him alive. The enthusiasm and spirit was intense, and I know of some who had to go away for a while to rest up and recuperate from the intensity of the fellowship.

The Music

Merv and Merla Watson with their singing group from Toronto was worth all the money ($10 daily) I spent. The force, power, technical perfection, and beauty of these sweet singers of Hebrew songs, left an indelible impression on all of us.

Then towards the end of the Conference week, we heard Sandra Sheskin and the Denver Gospel Singers. They, too, used Israeli type of music, and new tunes that they composed themselves. Sandra was at her very best of voice and spirit as she sang *Yeshua Hamashiach,* and *Yerushalayim shel Zahav* (Golden Jerusalem).

About 300 of us Messianic Jews marched, with banners flowing, from a designated parking lot to the steps of the Capitol of Pennsylvania. We

carried banners in support of Israel inscribed ISRAEL SHALL LIVE, YESHUA LOVES ISRAEL and danced the *hora* with songs of joy. A check of our offering $7,500 to the State of Israel for the Emergency Fund was given to one of the Israeli delegates who was to present it to Israel in our name.

I heard that a few of the youth wanted to be baptized in the river below the Messiah Campus. I debated whether to attend. I wanted pictures and I raced to Harrisburg in my Honda to buy movie film. Mel Jacobs had loaned me his movie camera. Wow! Was it great! Forty-three people, men, women and youths were immersed in the mikva-baptism. I heard of one who became a believer right on the spot and wanted to be baptized, which request was granted to him. Thus Manny Brotman with the aid of Sid Roth baptized a "multitude" on that day. This may be a precedent for something new and different. Perhaps we are living in fearful and wonderful days and we might ask ourselves whether we are ready for new days and times? Are we trying to put new wine into old-stretched leather wine bottles? Can we understand the things which the Spirit of God is doing?

The speakers were gleaned from various places and backgrounds and they all had much to offer. They reflected the new interest that had arisen among our brethren for the ancient Hebrew customs, prayers and services. We have an urge, like the salmon, to return to the place of our birth. As Messianic Jews we love, appreciate, and are proud of our Jewish heritage and culture; of Israel and the Hebrew language. The thrust of many of these speakers was about what divided us from our not-yet believing Brethren, and how the true Jewish flavor of the early Messianic believers was gradually lost. Brother Frydland, Fleischer, and Fruchtenbaum all dealt with this to one degree or another, reflecting the background laid down by Dr. Jakob Jocz in his book *The Jewish People and Jesus the Messiah*. Brother Martin Rosen balanced our soaring egos and brought us back to earth to make us know "the pit from which were digged."

THE PROPHETS

They had a vision of the Land
and of the eternal God
and of that people
He so loved
with anger and hope

M. Benhayim

OUR PRESIDENT'

Jos

"But you, be strong and do not lose courage, for there is reward for your work" (II Chronicles 15:7).

The words the Lord had for King Asa some 2900 years ago are just as true for us today. Now that Messiah '75 is a reality, we should enthusiastically look ahead realizing that our great God has many blessings and rewards for us if we are willing to *work* for them. There are at least four areas which need your continuing support.

Student Aid

Already we have received over a dozen applications for student aid with more expected. Because of spiraling inflation and the increasing number of student applications, we can only give a maximum of $300 to each full-time student. We should also keep in mind that some students have only limited means of financial support since their parents are not in sympathy with their children's Messianic beliefs. Each of us should realize that we are not just giving to the student aid fund — *we're investing in a life!*

Local Branches

Our goal in the next two years is not only to strengthen our local branches but to form new branches as well. We as the executive committee stand ready to serve you whether you are already a member of a local branch or earnestly desire to form one in your area. In many cases it may be feasible for one of us to personally visit and assist you in every way possible. All we need is to hear from you.

Literature

For some time we have felt the need to upgrade our existing literature by reviewing our present supply; adding current and relevant books and articles and developing new materials. This task will involve a great deal of effort by our literature committee. However, we are committed to this endeavor because literature is a most powerful tool to the masses.

Communication

More than ever before there is a great need to make the aims of the Alliance known among non-Jewish believers in the Messiah. Many believers have a desire to share the Messiah with their Jewish friends and yet do not know how. Others are anxious to know about their Jewish roots and Jewish holidays. We believe the Lord has raised up our full-time General Secretary,

MESSAGE TO YOU

Finkelstein

Larry Rich, for this very purpose. If you know of churches where Larry should speak, please write or phone him at our general headquarters.

As you can plainly see, there is an abundance of work for all of us. May the very same Spirit of unity which pervaded our Messiah '75 Conference and reconciled generation and denominational barriers, unite our hearts to the task that is before us. May each of us commit our time, our finances, and our prayers to further the God-given work of the Messianic Jewish Alliance. May we truly "be strong and not lose courage, for there is a reward for our work."

NEW PRESIDENT'S BIOGRAPHICAL SKETCH

Joseph Finkelstein was born and raised in Philadelphia and attended Drexel University where he received both his bachelors and masters degree in chemistry.

He became a Messianic Jew at the age of twenty-three after a nine-year investigation of the Scriptures and the claims of Yeshua (Jesus) as the Messiah. In 1969 he and his wife, Deborah, began working with young people involved in the drug culture. In sharing their Messianic faith, the Finkelsteins witnessed some remarkable transformations in these young peoples' lives. Many of them returned home to live with their parents and became responsible men and women.

Mr. Finkelstein serves as director of the *Messianic Singers,* a unique group of young Jews and Gentiles who sing of Israel's Messiah, and President of the *Messianic Jewish Alliance of America,* a national organization uniting Jewish believers in Jesus the Messiah. He has also served as President and Executive Director of the *Young Messianic Jewish Alliance of America,* a vibrant youth movement of the parent organization.

Mr. Finkelstein is presently employed by Smith, Kline and French Laboratories as an organic chemist and resides with wife and daughter in the Overbrook Park section of Philadelphia.

Jewish Liturgy and Messianic Faith

Daniel C. Juster

EVERY believer has a liturgy. In worship, ultimately, there is not a question of whether or not to have a liturgy, only a question of which kind of liturgy.

Liturgy is an expression of a people. It does its job when people can express themselves in the liturgy and when the liturgy reflects their faith experience.

We just mention at this point that Passover is a liturgy, a religious one that gives a rooted, shared experience to us, that unified us with our forefathers in the Exodus period. The Lord's Supper which grows out of this, unites all believers by faith to the Messiah's historical work for us and also unites us to all of His people, past and present.

The key question for us concerns how we can find a liturgy that reflects our experience as Messianic Jews, a mode for experiencing God in worship, and which will enable others to participate with us in our faith experience.

What was said above, shows the great difficulty of our task. We are not a homogeneous people. The liturgical cipher of one person is not the door to worship and understanding for others. How do we deal with this, even for the Messianic Jewish group to which we address ourselves? What can we do? Perhaps different services can be adequate for various persons? Or perhaps a service can enshrine various aspects of the major liturgical needs? These are hard questions presenting us with hard problems to solve, however, we address ourselves to a more limited question, that is, what would make our worship *Authentically Jewish and Messianic?* This question applies to formal and informal types of worship. It cannot be answered by saying that since we follow the Messiah and are Jewish our worship will be authentic. To be authentic this liturgy should reflect our experience as *Messianic Jews.* Both terms are here underlined emphasizing that we must equally reflect both.

A Messianic Jewish Liturgy

We here wish to develop what we mean by a Messianic Jewish expression. We begin with the Jewish part of this term of identification. Some feel so constrained to emphasize the

Messianic centrality of their faith that they would feel guilty over any expression that is not *explicitly* Messianic. This is a mistake. All is implicitly Messianic in the worship of a Messianic Jew. The Church, for example, has for centuries prayed the Psalms without changing them into a New Testament form!

When we look at the biblical revelation, we see how liturgy developed. After Israel came out of Egypt, their liturgy in Exodus 15 and in the Psalms reflected their experience of God's greatness in delivering them from pain and suffering through a mighty act of power. The Psalms are Israel's liturgy, reflecting the Acts of God in the past, the experience of God's power in nature, the hope in God's rule through a just King, the experience of forgiveness in confession, and the hope of a New Messianic Age under the Messiah.

The Jewish experience in post-biblical times caused new material to be added to this corpus of biblical material. This material reflected their concerns for God's favor, their sufferings, their hopes, and their needs. An incredible part of this material is derived from the Bible. Since we are a part of our people historically, we can indeed identify with many of these expressions including the confessions of sin, the hope of the Messianic Age, the faith that God would establish our people in Zion with final deliverance, etc. Passover, for example, is a memorial of an historical act of God which became a part of us. It began our national life. Surely we too, may celebrate Passover, however, we will certainly want to remember, as Messianic Jews, the Seder that Yeshua celebrated before His death and the significance He gave to what many believe to be the third cup of the evening, and the *Afikomen.*

To repeat, our worship must reflect our experience of that which is the most central event of all history, the death and resurrection of Yeshua. When Israel's history progressed, new liturgy was added for new events. While I am not going to go back and rewrite the Psalms and Jewish prayers with the name of Yeshua inserted in every other line, I am going to be very concerned that the major event in history is extoled in our worship above all other events. This is a major concern for us Messianic Jews.

There are areas where the worship material from Jewish sources does require change and an addition of Messianic content in these cases can be appropriate. Such would be the *Al Het* from the High Holiday liturgy in which the names of all the patriarchs, Moses, and David are invoked that God would forgive us, their descendants. We could hardly reflect our experience or feel as if nothing were left out if we did not add "for the sake of Yeshua and on the basis of His atonement" as the supreme basis of forgiveness.

Worship to be Messiah-Centric

We are herein seeking a balance. We wish to see the event of our Messiah at least given more weight than the greatest event before it, the Exodus. Yet we wish to be positive to the basic Jewish material as it is without radically rewriting it.

These criteria do arise out of this. 1. Messianic Jewish worship must be *Messiah-Centric.* Messiah-Centric, however, denotes a worship that, through the Jewish flavor, gives the central event of revelatory history its proper due. This we must do! 2. Our

worship should reflect well *the historical Jewish experience;* the faith struggle, the suffering, the hopes, and most of all the Old Testament gifts of feast and festival. This is all part of our experience with God and His great grace to us. It should, however, in terms of the whole service, reflect the centrality of the Messiah by being part of this larger whole.

How can we start? It is not easy. For criterion one, we can begin by having those Jewish elements that are the most central and universal in all Jewish worship, *the Sh'ma.* It is the great confession in one God, repeated by our ancestors as they were martyred for their faith, and included by Yeshua in his statement of the greatest command of all. The *Amidah* is crucial. In this prayer, we turn to Jerusalem, reflecting the longing of all our people for the future deliverance which will inaugurate the Messianic Age in which David's greater Son will rule from the Holy Land. Indeed this is our hope. The *Kaddish,* the prayer that maintains faith in the face of suffering and death, which so parallels the Lord's Prayer, is of tremendous import to us all, since we now know the basis of hope in mourning, the resurrection of Yeshua. The Torah Service, in which respect for God's standards is instilled, is very central. Readings should be taken from the Torah, the *Haftorah* and the Brith Hadashah (New Covenant Scriptures). Of course, the Aaronic benediction is fitting and universal and will be a part of the service also. These five elements are central for the Jewish nature of the service to be authentic, The Sh'ma, the Amidah, the Kaddish, the Torah service, and the Benediction.

For the second criterion we should mention the Messianic Confession. I believe that it should be separate and not affixed to the Sh'ma. We also need to write new prayers and songs reflecting the greatest event in our lives as Jewish people. We need to exposit Scripture showing how the law and the prophets spoke of Him, whom to know is life eternal. Of course, in both criteria, Hebrew is important. Yeshua was a Jew! We need not eliminate the value of English as having a central part in a service for Americans, however, we need to know some Hebrew. There should be prayers in Hebrew and songs in Hebrew. Hebrew is an important part of Jewish experience which was used by God in the preservation of our people. It is the language of the Bible. When our people were driven from nation to nation, they found communality of expression, communication, and worship in Hebrew despite other secondary national origins.

While we need Hebrew as the language of our identity and preservation, we need to show its meaning in English sufficiently to enable initiation. We need the traditional chants and the music of guitars that speak to a generation reared in a new cultural setting. We need the rootedness of form with the freshness of spontaneity. To do all of this adequately, we desperately need song writers and musicians. We need to be able to appeal to young and old, around these criteria. It is an incredible task. May God grant us the grace to do it well. May He grant us liturgists to write a Messianic *Siddur,* singers, guitarists, and a people who care enough to discipline themselves to love an old tradition and to develop a new one as parts of one whole.

GLOSSARY

Afikomen: The larger half of the unleavened cake which is broken during the Passover Seder and hidden away to be recovered later and distributed to all participants to eat at the end of the meal.

Al Het: Prayer recited on the Jewish High Holy Days of Rosh Hashana (New Year) and Yom Kippur (Day of Atonement) confessing before God all possible sins and each of the 50 lines starting with the words Al Het — For the sin . . .

Sh'ma or **Sh'ma Yisrael** — "Hear, O Israel . . .": the recital of Deut. 6:4-9.

Amidah or **Sh'mone Esra:** The 18 benedictions recited three times daily, exalting God's greatness, His holiness, confessing faith in the resurrection, prayers for forgiveness of sins, for healing, for blessing of the fruitage of the land, for the rebuilding of Jerusalem.

Amidah literally means standing, as these prayers are to be recited in a standing position.

Kaddish: The sanctification of God's Name recited at the end of the reading of the Torah and possibly this was the reason that it became custom to recite it at funerals and for 11 months subsequently, by a close relative of the deceased.

Haftorah: The chapter from the prophets usually corresponding somewhat to the portion from the Torah (Pentateuch) assigned for each Sabbath to be read at the morning Sabbath service.

The Habiru and the Hebrews

Ludwig Dewitz, Ph.D.

IN his Ancient History, Edward Meyer confidently affirmed, "The substantial identity of the Hebrew or Israelites with that part of the Chabiru of the Amarna tablets who were invading Palestine in Amarna times . . . is beyond doubt." Forty years later, Albright sums up the state of affairs by saying, "The problem of the identification of the Hebrews with the Hapiru has become more complex in recent years." There is no doubt that the discovery and subsequent publication of the Amarna Letters has spurred a host of scholars to investigate already known texts and the newly found inscriptions as to their relation to the Bible materials bearing on the Hebrews.

Actually we find the word Hebrew first applied to Abram. A man who had escaped from Sodom told "Abram the Hebrew" of Lot's having been taken captive by the forces of Chedorlaomer (Gen. 14). The word *Hebrew* is used to distinguish Abram from Mamre, the Amorite, and from other ethnic groups, such as Egyptians, or Philistines. At the same time it is noticeable that the people thus called are found in a peculiar position socially. Abram is certainly a free man, but he is an immigrant in a foreign country with no land of his own; in the very chapter where he is called a *Hebrew* he also takes on a role of warlike action in order to deliver his relative Lot.

The remaining passages in the Book of Genesis all refer to Joseph, and again there is a tone of contempt discernible in such phrases as, "See, he has brought among us a Hebrew to insult us," or, "A young Hebrew was there with us, a servant of the captain of the guard" (Gen. 41:12). Joseph is, after all, a foreign slave in prison. When he is exalted to high position, the narrator again remarks, "They served him by himself, them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians" (Gen. 43:32).

In the Book of Exodus the people in slavery to the Egyptians are designated as Hebrews and their God is called Y.H.V.H., the God of the Hebrews. While the contrast is drawn here between Y.H.V.H., as championing the cause of the Hebrews over against the Egyptian Pharaoh, a god in his own right, the reference to Y.H.V.H., as God of the Hebrews, carries the implication that He is the redeemer of the oppressed. The designation *Hebrews* is used again in the confrontation with the Philistines. The Philistines hearten themselves, saying, "Take courage, acquit yourselves like men, O Philistines, lest you become slaves to the Hebrews as they have been to you; acquit yourselves like men and fight" (1 Sam. 4:9). Or, again, they talk of the Israelites in these words, "Look, Hebrews are coming out of the holes where they have hid themselves."

In summing up the Old Testament use of the word *Hebrew* we might say that it occurs generally in confrontation with some individual or group over against the Israelites, and as such it carries with it primarily an ethnic meaning . . . , which is shown further by the fact that in the table of nations (Genesis 10), Eber is mentioned as the ancestor of a number of Semitic people, the later Israelites among them. On the basis of the table of nations Boehl's dictum would apply that "All Israelites were Hebrews, but not all Hebrews were Israelites."

So much for biblical data. It is from extra-biblical sources that the term *Hebrew* has become the center of renewed interest. Toward the end of 1887 a discovery was made in Egypt which opened up new vistas in the perspective of Near Eastern History. About 400 tablets were found belonging to the archives of two pharaohs, Amenhotep III and Amenophis IV at a site which subsequently turned out to be the residence of Amenophis IV. These tablets turned out to be letters, addressed to the pharaohs, coming from various parts of Asia.

The most extensive group coming

from a single source are about fifty letters sent by Rib-Addi, a prince of Byblos on the Syrian coast, to the Egyptian court. One theme runs through all of them, namely frantic appeals for help through military reinforcements ... An interesting fact emerges in the Amarna letters, when we come to the letters to the court in Egypt from a certain Er-Heba of Jerusalem. This local ruler seems to play in the Palestine area a role similar to that of his contemporary Rib-Addi in the north. He wishes to be loyal to the king of Egypt, but is assailed by a number of hostile forces, prominent among them a group called *Habiru.* His letters sound the same note as those of the Rib-Addi:

"Let the king attend to the archers, let him send out troops of archers of the king, my lord; for the king has no lands (left). The Habiru plunder all the lands of the King!"

"But now the Habiru take the cities of the King ... See! Zimrida — the townsmen of Lachish have smitten him, slaves who have become Habiru ..."

"The Land of the King has fallen to the Habiru."

* * *

On the whole, the Habiru belong to the landless, moneyless, stratum of society ... The characterization of the Habiru of the Amerna letters show their status of dependence on others. Those are times of turmoil and rebellion, and the Habiru, who are landless themselves, enter the services of local dynasts, expecting to receive their share of the booty. They do not seem to present a political force of their own, but are soldiers of fortune who follow the local dynasts.

The question which needs now to be considered is what light, if any, do the Habiru throw on the Hebrews as we know them from the Bible?

Albright makes a strong point of connecting Habiru with West Semitic *Hapiru,* giving it the meaning of "dusty." Drawing on an illustration of the semantic development from old French *pied-poudre* (dusty foot) to English *pedlar* (pie powder), he assumes that in similar fashion *Hapiru* (dusty) described in early Mesopotamia a caravaneer. In this sense the word could be an apt description of Abram, the Hebrew, in his semi-nomadic existence ...

The fact that the Hebrews become a nation and henceforth call themselves Israelites is regarded by them as a miracle, an act of God. It is not a normal, ethnic development as is well attested by the well-known confession: "A wandering Aramean was my father, ready to perish, and he went down into Egypt" (Deut. 26:5). A similar verdict is given by Ezekiel: "Thus says the Lord God to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an Amorite, and your mother a Hittite" (Ezek. 16:3). One could without much difficulty paraphrase the prophet's verdict by saying that just as the Habiru were found everywhere in the Ancient Near East, attaching themselves to citizens of various lands, without a nationality of their own, so Israel, too, is a strange mixture of various ingredients, by nature not fit to be a people, yet by the word and action of Y.H.V.H., the Lord, this heterogenous group living a Habiru existence was to become a nation in a special sense. The existence of the Hebrews prior to the Exodus has all the in-

gredients which we have found attached to the Habiru in general: they are landless foreigners, in service to the king of Egypt, used in menial labor . . .

Thus the scene is set for the work of Moses. It is truly a superhuman task that he faces. Who would dare to challenge a divine king, absolute ruler of a powerful state, on behalf of a group of alien serfs? Who would have the ability to infuse into such a defected mass of physically and spiritually exhausted people the consciousness that the future belonged to them? How was it possible to fill their religious void? . . . There was no leader among the oppressed Hebrews themselves, what chance would anyone have among them to develop the capacities necessary for a liberator when they were constrained to toil from sunrise to dusk in hard physical labor in the fields or in the brickyards? Yet from a most unlikely quarter came help, and the Bible is right when it asserts that story of Moses is an adventure born of faith, carried on in faith, and ending with a vision of faith. . . . Thus, practically all the events connected with Moses, the Hebrews, and the Israel exodus are viewed from the perspective of faith.

"Ye shall be witnesses unto me" (Acts 1:8).

Lack of Education is No Excuse

Moishe Rosen

THERE was a time when I was greatly troubled that I didn't have more of an education in Judaism. In my pre-Christian days, I had about as much Jewish religious training as my contemporaries. That is to say, I went to Hebrew school from the time I was six until I was Bar Mitzvah at age 13. Through that time, I was taught the different elements of the Jewish religion. After I accepted Messiah, when I would preach on the street corners, I was, however, frequently challenged with the question (which was more of an objection), *"How much education in Judaism do you have?"*

I'd always reply, *"I went to Talmud-Torah."* (That described the school I attended as Jewish orthodox.) The comeback was immediate. *"Well,"* my inquirer would say, *"do you think with as little as you could have learned at a Talmud-Torah that you have the right to be making any kind of statement about*

the Jewish religion and the Jewish Messiah?"

I always felt at a loss. Actually, I shouldn't have, because after I had become a believer in the Messiah, I became intensely interested in Judaism and I studied everything I could get my hands on. By the time I was being asked that question as to my Jewish education, I had read most of the main writings of the Rabbis through the ages and I had a knowledge of even some of the more obscure books, however, I'd still feel at a loss even though it wasn't actually a question.

Then one day I went to the lower East Side of New York City to do street evangelism with a friend of mine. The friend, Rachmiel Frydland, is known as being a Hebraist, a scholar, and an articulate spokesman for the Jewish Messianic/Christian movement.

We weren't on the street very long before someone came up and asked him the question, *"And what kind of training did you have in Judaism?"* His training has been so extensive that it took him three or four minutes to outline his studies in Judaism. But, instead of acknowledging the fact that he had all the academic credentials to make a knowledgeable statement, his inquisitor gave the retort, *"You studied all of that and you're still so stupid that you've been deceived into believing in Jesus! What an ignoramus you are!"* It was then that I realized that if I had studied 50 years and had 25 degrees in Judaic studies, that I would never, as long as I professed Messiah Jesus, be able to be received by some people as one who could make a knowledgeable statement about God.

The Apostle Paul declares that "The gospel is foolishness to those who perish," and so far as the world is concerned, I had earned a fool's credential by claiming salvation through the precious blood of the Savior. The foolishness to which I have given myself is more profound than all the wisdom of man. I believe in education: Bible education, Messianic education, and yes, I DO believe in Jewish education for those who have Messiah Jesus firmly in their hearts . . . Everything I have learned about Judaism and the customs, traditions, practices, and beliefs of my people have all gone to show me even more evidence to justify my faith in Jesus the Messiah. However, while I am thoroughly committed to an in-depth, formal, religious education for ministers of the Word of God, I'm convinced more than ever that, when it comes to ministering to the Jewish people, it is not so much what you know as Who you know. That is, if WHO you know is the Lord Jesus, the Messiah.

"Jews for Jesus" newsletter

When I was just a little child,
I loved my mother so,
I liked to touch what she had touched,
And always tried to know
The things she loved the best of all,
So I could love them too.
I made a secret list of them,
Although she never knew.

And now that I am grown I love
My Heavenly Father so,
And like a little child again
I humbly seek to know
The things which are most dear to Him,
So I may love them too,
And thus draw closer to His heart;
And so I love—the Jew!

—Martha Snell Nicholson

Law to Grace

Elliot Klayman

IN FINLAND, eighteen kilometers north of Helsinki, I ventured into the woods to deliberate; to reflect on my past, consider the present and prognose the future. In my cogitations my whole life was abstracted. It became apparent that a vicious pattern was prevalent: a recognition of a void in my life, an attempt to fill the void with life's pleasures, a temporary fulfillment for a season, and a need for a new filling.

And when I was ready to come out of the woods, I found myself physically lost. Every direction looked the same. As far north as I was the sun was no help in revealing direction. Everything was equivocal: trees . . . direction . . . life, and its temporal nature. It was as though the physical loss was an analogy to my spiritually lost condition. All that I had placed my trust in disappointed me, for there was no aid to extricate me from the entanglement of the woods or life. I saw myself as totally and undeniably lost, physically and spiritually.

Birth

I was born of middle class modern orthodox parents, circumcised the eighth day, in a city that was the progenitor of Reform Judaism. My grandparents were observant Jews, zealous for the Mosaic laws, always striving to keep the traditions and customs of Judaic culture. The kosher dietary laws, the Sabbath and the High Holidays were a few of the rites which they kept with religious regularity. My grandparents lived from Shabbat to Shabbat until death. My parents, though less observant and more progressive in their departation from Old World Judaism, nonetheless, desired to insure for me a Hebrew School education with its focus on the Bar Mitzvah.

Bar Mitzvah

When a Jewish male reaches age thirteen he is required to announce his manhood by a ceremony in the synagogue. On a Saturday morning after his thirteenth birthday he advances to the pulpit to conduct much of the morning worship in Hebrew. I was no different. When the day of graduation from boyhood to manhood arrived I completed the prescribed ceremony with readings from the Torah, the Prophets and the Prayer Book. A reception of good luck greetings, money and good Jewish food followed. For a span of about two years thereafter the Sunday morning minyan breakfast of lox, bagels, cream cheese and eggs lured me to the synagogue. However, the lust of the world and the things therein filled my focus at fifteen.

I was on the slight side, in size and strength and recognized the profitable aspects of lifting weights. At fifteen I began the tedious progressive weight training program that eventuated in titles, medals and trophies. Gymnastics and table ten-

nis were other activities which filled the long days. In further attempts to fill a physical vacuum I turned to karate, health fetishism, vegetarianism and sex.

Law

In my home there was much emphasis on education with incessant admonitions that without it one had little chance of making it comfortably in the world. Lawyers and doctors were the professions that were continuously elevated and monopolized many a conversation at home. Seeking to please my parents and to rest in security I soon aspired to the mold of my uncle, a successful attorney.

Pursuant to a pre-planned educational strategy, I entered the College of Business Administration at the University of Cincinnati where I majored in Accounting. While in college there was great peer group support for participating in mundane pleasures. Drinking alcohol and engaging in sex were two of a number of areas in which I met with encouragement. After graduation I enrolled in the College of Law at the University of Cincinnati, during which time I was introduced to marijuana, hashish, hallucinogens and sundry other drugs. Smoking marijuana increased from sporadic usage to weekend immersions and I commenced tripping on LSD, as well.

I was so aware of the pain and suffering that existed in the world and was desirous of mitigating it. But I recognized a serious void and deficiency within me. And I realized that I could not relieve others of their plight until I myself achieved peace and comfort.

After graduation from Law School I was not mentally prepared to engage in the practice of law but deferred my decision to do so by applying to graduate law school programs. When accepted to Harvard Law School in a Master's Program I was filled with temporal delight to know that I had achieved the pinnacle of my dream.

God

I graduated from Harvard Law School, with a Master's of Law degree. Determined to find good and God, and fill a void that was not satiated by weights, gymnastics, table tennis, karate, health fetishism, sex, education, drugs or eastern philosophy, I boarded a plane for London. Alone . . . seeking truth . . . I traveled to France, Holland, Germany, Denmark, Sweden and Finland. In my travels I began to see God as alive and personally interested and involved with me. I had very little in the form of material possessions. But it seemed when I was hungry someone was there to feed me, when cold and in need of shelter, a friendly face emerged to resolve my dilemma. I always had a belief in a God, but did not have a personal relationship with Him.

I can recall pondering on the existence of God, when young, even writing essays in defense of His existence. I recollect times in the showers, stubbornly determined not to leave until I had figured out the answer to the God-question. But always in the end I resigned myself to defer any final conclusion to a later date.

Grace

Now in Finland, desperately lost, physically and spiritually, I sincerely called out to the God of Abraham, Isaac and Jacob by declaring my dis-

interest in the world and my desire to totally serve Him. God heard me and in an epiphany, the revelation of Jesus was made manifest as faith volcanically erupted in my being. Before, I did not have the faith to believe that God loved me so that He sent His Son into the world, to live, suffer and die for me personally. I did now by a miraculous operation upon my heart. And as tears drenched my cheeks, and love filled my soul, I ran out of the confusion of the woods, by His grace, emerging as a new creation in Messiah.

Young in the faith, an opposing force, now known to me as Satan, attempted to disillusion me and divert my attention from his enemy — God. By subtle projectory missile attacks directed toward my mental process this Evil One asserted that I was experiencing imbalance and in dire need of psychiatric help. Moreover, the Father of Lies insisted that I, being a Jew, could not believe in Jesus as Jewish people never accepted Jesus as God. But, my encounter with the Messiah was fresh and vivid in my mind.

Soon thereafter, in Oslo, Norway two young African men quite providentially delivered to me a Good News for Modern Man Bible. As I read the New Testament I was enthralled by the personal relevance to me in relation to my experience in the woods with Jesus. As I read the Scriptures they read back to me and confirmed my "born again" experience in the woods. For II Corinthians 5:17 told me "Old things are passed away; behold all things are become new." And that was exactly what was happening. My taste buds were changing from an interest in the world to an interest in the things of God.

Back in Cambridge, Massachusetts my zeal for God was manifest to friends who attempted to appease my enthusiasm. A letter to my parents informing them of my experience met with intense rejection and a suggestion that I not come home to worry my ailing father. But God filled me with love and a burden and I wrote to my parents, inserting Scripture at every opportunity:

Dear Mom and Dad,

How are you? I am fine. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Soon thereafter my parents consented to my return, though relegating me to living quarters in the basement. Praise God for basements as it was there that God revealed to me the answer to a question heavy on my heart. I found an Old Testament in that basement and knew then that it too was the Word of God. I came to understand that I really had not washed away my Judaism as many accused me but fulfilled it by acceptance of the Jewish Messiah in my heart and life. Now I recognized the relationship between the Old Covenant and the New Covenant; the latter being the Old Testament revealed and the former the New Testament concealed.

After my return from Europe and Cambridge I sought secular work at a law office, and thereafter enrolled in an evening Bible School. One day I was not surprised to see in the office a new secretary. She attracted my interest and six months later she too entered into a personal relationship with Messiah Jesus.

A man in the suburb where I lived began to come into focus in my life. Martin Chernoff, a pastor of a Hebrew-Christian congregation was a

topic of much attention in the circles of believers in which I moved. And so, with some reluctance I attended his congregation in the basement of a bank and was further comforted to see that other Jews had accepted Jesus as Lord.

My father, who had a heart condition, accepted Yeshua as his Savior, several years before his death and I believe that God extended his life to the ripe age of seventy-five as a result. My mother is no longer antagonistic toward my faith but encourages me in it and enjoys congregational functions which she attends quite regularly.

My love of the Lord intensified directly proportional to my involvement with Him in Scripture, prayer, fellowship and sharing.

Presently married happily to my ex-secretary I can only thank God in heavenly language for choosing me in Him and permitting me a humble place in His service.

From Revolution to Rebirth in Messiah

Joyce Klayman

I WAS BORN in New York, in an upper middle class Jewish community. My parents were atheists or agnostic, but they nevertheless wanted to instill in my brother and me a love for Judaism and a Jewish identity. Therefore, at the age of five I began attending Sunday school and Hebrew school. I attended the synagogue for eight years and was greatly impressed as a child by the fact that I actually felt the presence of God in the Temple Sanctuary. I knew the Lord was there but wondered where He went once the service was completed.

At the age of thirteen I left the synagogue. I decided against having a Bat Mitzvah because even at that young age, I was beginning to reject the religious life style. After leaving the Temple I participated in all the activities that are common to adolescents. I went to many parties and dances.

However, at the age of fifteen I began to take a closer look around me, and I saw that the world was full of many inconsistencies. Here I was, in an upper middle class community with not only every need, but every want. At the same time I saw that in parts of New York City some people were literally starving, some were hungry, some had no place to live. I started to feel guilty that I had so much, and wondered what I could possibly do to alleviate other people's pain and share with them some of my good fortune.

So at the age of sixteen I decided that I would do some volunteer work at a hospital. I worked as a Junior Nurses' Aid which I enjoyed for about a year. Towards the end of that year, I started thinking that this was not enough. These people were sick, but I was not in the position to help them in as deep a manner as I desired.

My next volunteer job was as a tutor in Harlem, New York. I tutored a young Spanish girl. We really had a good time together and I thought she was making much progress. I was very excited because I knew she was going to be college material. But once again I began to question my impact, and realized that simply being a tutor was only alleviating my own guilt feelings, and doing little else. I then knew that I had to develop and adhere to a philosophy.

The Peace Movement was just beginning at that time and I started going to demonstrations. I was impressed and felt that the power did lie where a number of people got together to show their strength and desires for peace in the world.

At the University of Cincinnati I met people who were members of an organization called Students for a Democratic Society. This is a Communist organization based on Marxist-Leninist theory, that believed a revolution in America was the only way to change the inconsistencies that were so prevalent in the country. We wanted to form a perfect society with a new man, a man who would be capable of pure love. When I joined the organization I hoped that we were going to change ourselves; that we would help each other become better and fuller human beings, as well as help others to do the same. I worked with this organization for a year while I was a freshman at the University. Needless to say, my studies suffered quite a bit, but I did not care because the revolution was my priority.

In March of my freshman year. I helped to organize a demonstration and at that demonstration I got arrested. In May we came to trial. My father flew out from New York to be with me during the trial but I rejected him at that time. I hardly even said hello to him, but nevertheless, he came to the proceedings every day. The trial lasted for four weeks and at the end of those four weeks I was convicted and sentenced to thirty days in jail. My father's desire to appeal kept me from being taken away right then.

When it was all over I turned around and looked at my father and suddenly he did not look like my father anymore but like an old man who had the burden of the world on his shoulders. I had not cried at all during the trial but at that point, I broke down. I just could not stand to face my father, and I told him how sorry I felt. He put his arms around me and told me that no matter what, he would always love me. I realized at that moment that although I had been searching for love and trying to fully love others, my own father had already loved me unselfishly and I failed to return that love. Needless to say, I felt wretched!

My father and I then returned to New York, where I did much reading and pondering about my past. What had happened during the trial was that my comrades in the revolution gave into their own selfish desires rather than give me the moral support that I needed. So I knew I had to rethink my whole philosophy. I no longer had any answers and hence, no goals in life at all.

Shortly after my return to New York I got a job in New York City working for the United Church Board for Homeland Ministries. My job was to put the pension plan for 6,000 ministers on computer sheets. It was a very boring job but at the

same time an eye opener for me. I had never known that there were so many ministers or that there were so many non-Jewish people.

I used to read the ministers' files and discovered what the Lord was doing for them. I thought they had to be crazy since I could not understand their logic or reasoning.

After eight months of working I decided to quit my job and return to Cincinnati. I could not explain it to anyone, but I knew that I had to go back to the city of my arrest. Upon my return I looked up some old friends who told me of a job opening as a receptionist in a law firm. The more I heard, the better it sounded. I interviewed for the position shortly thereafter, was hired, and began work all on the same day. In a week's time I was promoted from receptionist to receptionist/secretary.

My boss was a young attorney named Elliot Klayman. Within three weeks' time our "working" relationship was beginning to develop into a close friendship. However, during that time Elliot told me of an experience he had in Finland about one year prior. That experience was the revelation of Yeshua Hamasheach and had changed his entire life. My reaction was one of total hostility and rejection. I replied, "I was born an atheist, brought up an atheist, and will always be an atheist." Little did I know of the immense power that lay behind prayer.

In the next few months I found myself defending Messianic Judaism to friends of mine who lashed out verbally at it. This was done though with much dismay on my part. I saw what was happening to me. I frightened myself even further when I found myself praying for friends who were in need of immediate help. The true shock came, however, when those prayers were answered. I knew that the time would be coming soon when I would be praying to the Lord asking if Yeshua was His Son.

Five months after my return to Cincinnati I did pray that prayer. I prayed very simply and tersely and then opened up a Bible that I had. The page I turned to quite accidently was Psalm 22, a psalm which I had neither read nor heard before. The Scripture read, "They pierced my hands and feet . . ." At that moment I knew who the Messiah was, who my Savior was, and I knew what I had to do with this Truth.

Shortly thereafter I found out that there was a Messianic Jewish Fellowship in Cincinnati, pastored by Martin Chernoff. His wife, Joanna Chernoff, had attended my SDS meetings. She would stop me on campus to invite me over for dinner and just to talk. I wondered what her interest was — for it was clear that her sympathies did not lie with SDS.

After my Rebirth I found out from Joanna herself that the Lord had given her a great burden for my soul and she kept me in prayer during the year that I was in New York.

Praise the Lord, that as Messianic believers we have a goal in life and a need and a purpose for existing. The love that I was once so desperately looking for has now filled my entire being and that love emanates from the God of Abraham, Isaac and Jacob. The compassion that I once had for humanity is now a different kind of compassion. It is a true love for my brothers and sisters in the Lord. It is for all people that they may come to the knowledge of the saving grace of Yeshua Hamasheach.

From *Jewish Voice*

Our People in the News

R. Frydland

AFTER MUCH shuttle diplomacy, Secretary of State Henry Kissinger was finally able to bring Israel and Egypt together to sign a new non-belligerency agreement, by which Israel agreed to give back to Egypt the Gidi and Mitla passes as well as the Abu Rudeis oil fields, which supplied 60% of Israel's needs in oil.

Israeli Prime Minister Yitzhak Rabin . . . watched silently as aides initialled the accord in Jerusalem.

"We hope this agreement and what will follow will open a new chapter . . ." Rabin said, "The cause of peace needs to take risks."

Four hours later, a smiling Egyptian President Anwar Sadat said, "Let's look forward to a new era because I think this agreement makes a turning point in the Arab-Israeli conflict."

"Having taken this step, perhaps the parties will gain some confidence to take further steps toward peace," a grinning Kissinger said in Jerusalem.

The major provisions of the agreement are:

—An Israeli and Egyptian pledge against employing "the threat or use of force" in settling their differences.

—An Israeli withdrawal from the strategic Mitla and Gidi mountain passes as from the Abu Rudeis oil fields in Sinai.

—Israel's retention of the Umm Khashiba early warning center in Sinai in exchange for the U.S. giving Egypt a similar facility.

—The use of up to 200 American civilians to operate three manned and three unmanned electronic stations, providing "tactical early warning" on troop movements to Israel and Egypt.

—An Egyptian promise that "non-military cargoes destined for or coming from Israel shall be permitted through the Suez Canal."

In addition Egypt agreed privately to end its boycott against American firms trading with Israel and tone down propaganda against the Jewish State. The U.S. also promised Israel as much as $2.4 billion in military and economic aid this year and about $700 million to Egypt, if Congress approves.

Opposed to Agreement

Russia, the Palestine Liberation Org., Syria, Iraq, all expressed their

opposition to the agreement. Also in Israel there were many demonstrations against the agreement by the rightist elements in Israel, claiming that Israel is giving up too much for too little in exchange. Soviet Russia refused to be present at the signing of the agreement in Geneva hence the U.S. also abstained from attending. Soviet Russia is opposed to the stationing of American civilians, while PLO, Syria and Iraq would like to see Israel give back all the territories captured from the Arabs.

We congratulate Israel on achieving a partial peace and assure her of our continued prayers as God commanded us to "Pray for the peace of Jerusalem, they shall prosper that love thee."

Turkey Supports Arab Plan to Exclude Israel From UN

This is the headline in the Jewish "Forverts" and shows again the fulfilment of prophecy in Zech. 12 where more and more nations are setting themselves up against Israel and Jerusalem.

The "Third World" Conference in Lima, Peru, also called to apply pressure to Israel to give up all conquered Arab territories. We should be grateful that, for the time being, an attempt by Syria and the PLO to pass a resolution to exclude Israel from the UN, failed.

Hitler Had Planned To Burn All of New York

This came to light as his co-worker, Albert Speir, now publishes his new book of Memoirs. Hitler wanted to do it by building special long distance airplanes capable to fly the Atlantic and carry sufficient napalm bombs to burn down the whole city.

The Dutch Who Saved Jews

At the same time we are grateful for the plucky Dutch people of the "Ten Boom" type who risked their lives in preserving some of our people.

A 92 year old Netherlands woman, and another Netherlands couple were recently honored at "Yad Vashem" for saving Jews during World War II. The woman, Mrs. Van Vliet, who had four children of her own, took in another four Jewish children to protect them from the German Nazis. The children had to sleep in a bunker underneath the Van Vliet's kitchen.

Gerrit van der Burg and his wife Bep saved the life of Yael Zilbergerg-Lanir, today a nurse at Kibbutz Givat Brenner.

May the Lord give more such Christians who love and support us.

Joined J.W. Sect and Refused Military Service

Thus the Hebrew paper reports about sergeant David Zichri, who refused to serve in the Israeli army because of his joining the Jehovah Witness Sect. He was sentenced to six months in jail and reduced to a lower military rank. During the court action it was made known that there are about 300 members of this sect in Israel, and 10 of them including the accused, refuse to serve in the army. In the sentencing the judges said, that they are not persecuting the accused because of his faith, but the law obligates him to serve in the army of Israel.

Other News From Israel

M. Benhayim

Three Seas Rail Link

"It's a great challenge, even a bit romantic," the head of Israel Railways told a large gathering of citizens at Eilat, referring to the decision to push the Israeli rail system further south. Now terminating a short distance south of Beersheva, the railway is to forge 150 miles through the vast Negev Desert. This will provide a rail link between the Mediterranean Sea, the Dead Sea and the Red Sea, with 1982 set as the target date for completion of the work.

The rail ties will provide a powerful transportation aid for Israel with its steadily growing volume of world trade. It will be of special value in marketing the mineral wealth being dredged from the Dead Sea at Sodom.

Biblical Literature as Therapy

The therapeutic teaching of literature is being developed experimentally as part of a program of mental hygiene in Israeli classrooms. It seeks to encourage the personal identification of the young people with literary and biblical figures.

In a teaching manual prepared by a Hebrew University education expert, Dr. Deborah Koubovi, the story of Haman's clash with Mordecai is examined. The motives for Haman's desire for glory, the reasons for his servants reporting Mordecai's resistance, and how such behavior can be found in one's own life experience are all considered.

Another illustration of this method concerns Gideon and his men.

"Would I have been one of those running away from battle?" a child may ask. And another child wonders: "Can we be certain those who overcame their fear and stayed on were not afraid?"

It is felt that such discussions bring out latent anxieties that children in Israel may feel about war, terrorism, and other problems which they are unwilling or unable to express directly.

Messianic Meetings

Some 35 Hebrew-speaking Christians met in Jerusalem earlier this year in a renewed attempt to draw believers throughout Israel into closer fellowship. The issues of "Jewish identity," the education and rearing of the children of believers, and the need for improved communication among believers were among the main topics of discussion.

As a result of the two-day conference, several action committees were set up to deal with the practical and theoretical aspects of the believer's life in modern Israel. A call for a wider assembly of Hebrew-speaking believers was later issued for the fall. At this writing, plans for a national conference in Jerusalem are going forward.

Book Reviews

The Ox . . . The Ass . . . The Oyster

Edited by Henry and Marie Einspruch

The Einspruchs have enriched the Messianic Movement by a new beautifully produced publication. Instead of a review and recommendation we will let the book speak for itself by reprinting the first item:

The gypsy has no mission in life other than to tell fortunes and roam over the face of the globe, and the fortunes he tells are invariably those of other people, and not his own. He seldom settles down, nor does he become involved in the problems or conditions of the community in which he happens to find himself. That is why a gypsy is a gypsy.

It never occurs to any people on the face of the earth, other than to the Jew, to question their mission in life, and to be concerned as to whether or not they are carrying it out.

The probabilities are that the ancestors of the Jews did not attempt to justify their presence among men, nor even dream of a purpose in life that would justify their existence. Neither does the ox in his stall, nor the ass in the field, nor the oyster in his bed question themselves as to what service they owe to humanity; it is sufficient for them that they exist.

But let a people like the Jews exist, despite every effort to destroy us, and we must explain our continued existence to ourselves and our miraculous persistence to the world-at-large.

Historians generally find themselves at a loss to explain the Jewish existence, and in Mark Twain's essay, *"Concerning the Jews,"* he has this to say:

"If statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jews ought hardly to be heard of, but he is heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of porportion to the smallness of his bulk.

"His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him.

"He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dreamstuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.

"The Jew saw them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. 'What is the secret of his immortality?' "

It must be apparent to the more serious among us, to those who have not become strangers to our divine history, to the writings of the prophets, the books of Jonah, Ruth, and those of the New Testament, that, unlike the gypsies, we were vested with a mission.

What is the mission of the Jewish people? To be the world's bankers? Olympic swimmers? Educators? Politicians? In the Tenach (Old Testament) we are called "witnesses." The prophet Isaiah (43:10) says, "You are my witnesses, says the Lord." But this is not our avocation. As a matter of fact, most of us pride ourselves on not being missionaries.

"This people have formed for myself that they may show forth my glory," is one of the host of affirmations by the prophets (Isaiah 43:20), and in the New Testament we read that the Messiah Jesus commissioned his Jewish disciples to "Go into all the world and preach the Gospel — the good news of God — to every creature" (Mark 16:15).

Every once in a while our rabbis orate on the mission of Judaism, contending that the purpose of our dispersion was to bring a knowledge of the true God to the peoples of the earth. But are we actually doing anything about it?

Our reluctance to fulfill our destiny, however, did not checkmate God. What we refused

to do, others have done. The God of Abraham, Isaac, and Jacob is known throughout the world today; our prophets, Moses, and the Psalms are the prized possession of the human race, not because of our efforts, but because others have done that for which we were chosen.

The pages of the New Testament teem with incidents of activity among Jews and non-Jews in the interest of the Messianic movement. What today is celebrated as Pentecost in the Church is but a harking back to the memorable Shavuot (Feast of Weeks) when 3,000 Jews allied themselves with the nascent movement and laid the foundation of a fellowship which has transcended race, time, and clime.

Inspired by the Messiah Yeshua (Jesus) they carried the Torah and the prophetic teachings beyond the confines of school and Temple, to bring countless myriads under the wings of the Shekinah glory.

Among those in the front ranks have been men of our own race. The list is long, we mention but a few.

Who has not heard of Samuel Isaac Joseph Schereshewsky, the Lithuanian Jew, who went to Shanghai and translated the entire Bible into Mandarin and Wenli.

And what about Isidor Loewenthal, an orthodox Jew of Prussian Poland, who went to Afghanistan and, before his untimely death at the age of thirty-seven, completed a manuscript of a dictionary, as well as a translation of the New Testament into Pushtu, the common language of the people.

Dr. Bernard Bettelheim was the first Protestant missionary to Japan. A Hungarian Jew, talented linguist, he made the first translation of parts of the Bible into Chinese and Japanese, and also compiled a Japanese grammar and dictionary. Fifty-seven years after his death a monument was erected to him in Ryuku, Japan, in recognition of his contribution as physician, translator, and teacher.

It is, of course, within our power to refuse to accept and carry out the mission for which we were destined. We can, if we choose, descend to the level of the ox, the ass, and the oyster. On the other hand, we can also rise to our predestined heights — become a messianic people, the carriers of the world's redemption.

"Israel! Arise, shine, for your Light has come" (Isaiah 60:1).

The Church in Israel

By Per Osterbye

Published: C. W. K. Gleerup Bokforlag, Lund, Sweden; 1970, 231 pp.

"I am convinced that the Jews in Israel will develop their own form of Christianity . . . whether the rest of the Church approves or not; it will happen because for the first time, Hebrew-Christians in Israel will be prevented from being assimilated by other non-Jewish Christians, and because the Jewish desire for independence will prevail here too." (p. 159)

The Danish-Christian author of this work bases his conclusions about the Church in Israel on a meticulous study of the Israeli scene during the 1960's. He has very carefully gathered a large amount of first-hand information concerning the problems and challenges of Israeli life as seen from a European Protestant perspective. He is obviously not at all sympathetic to the so-called "fundamentalist" attitude toward Israel, and to those who "patiently try to make the events in Israel correspond to pronouncements of the Prophets . . . and will not accept the findings of scientific biblical criticism." But he holds to a strong evangelical view concerning "mission": ". . . of its very essence, Christianity is an evangelistic religion."

One may dispute some of the author's conclusions and opinions (which are carefully distinguished from the facts which he produces); but readers will benefit from the vivid and sober picture he has painted of the Israeli Christian scene, and can be helped to make their own evaluations on the basis of the author's research.

M. Benhayim

Our Aims

Since its establishment in 1915, the Messianic Jewish Alliance of America has been the only organization representing the Messianic Jewish movement in America.

The Messianic Jewish Alliance of America aims:

1. To continue to bring to the attention of the Christian churches of America their inescapable biblical obligation to present the message of the gospel to the Jew as well as to the Gentile.
2. To develop and promote a program designed to acquaint the Jews of America with the Messiahship of the Lord Jesus, (Yeshua the Messiah).
3. To maintain a vital relationship with Messianic Jewish people in Israel.

To implement the above aims the Alliance purposes:

- To strengthen Messianic Jewish fellowship on the local branch and regional conference level.
- To extend financial aid to American Messianic Jewish youth engaged in studies in America or in Israel.
- To render spiritual and material aid to needy Messianic Jewish Believers.
- To promote among Messianic Jewish People a program of adult education in biblical and Judaistic subjects, including subjects dealing with Israel's destiny and Israel's place in God's redemptive purpose for the world.
- To publish suitable literature for Jews and Christians, including a regular periodical.
- To help finance this program the Alliance appeals for regular contributions from the members and friends of the Alliance.

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3841 W. Lawrence Ave., Chicago, Illinois 60625

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